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Artistic Foundations of Our National Education

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ANNOTATION

This article highlights the relevance of youth spiritual education, the role of national ideology in the development of society, as well as the importance of artistic works created in different historical periods, in particular, "Nigoristan" by Muiniddin Juvaini, in the process of spiritual, moral and ideological education.

Keywords. National ideology, fiction, national education, manners, morals, ideological education

As the first President Islam Karimov wrote: "... our people consider literature as a sacred and great place of worship. Such an assessment clearly shows that trust, respect, and respect for the representatives of this field, their truthful words, deeply meaningful works in the life of our country have risen to a high level since time immemorial" [1; 7]. The works of art created in different historical periods are an artistic expression of the realities of their time, and are also a great means of ideological education, which acquire great historical and educational significance.

"Nigoristan", written in 1431 [2; 367] by Muiniddin Juvaini, who lived in the 15th century, contains a lot of moral stories, wisdom and poems, belongs to such works. It is known that the work "Nigoristan" of Qazi Ahmad Ghaffari, who is called "Nigoristan" in history, was an art school called "Nigoristan" of Mirak Naqqosh, the teacher of Kamoliddin Bekzod.

Muiniddin Juvaini's work "Nigoristan" is fundamentally different from them in terms of its content and essence.

Abdurazzaq Samarkandi's work "Tazkirat ush-shuaro" writes the following information about Muiniddin Juvaini's work "Nigoristan": "Nigoristan, one of Mawlana Juvaini's works, is written in the style of Sheikh Sa'di's "Gulistan". But it is simpler and wiser than the book. It contains a lot of rare, exemplary, and useful wisdom" [3; 134].

"The sheikhs of Bakhrabad presented this book to Mirza Ulugbek. ... (Ulugbek Mirza) used to read that book all the time and found it acceptable. This book gained a lot of fame in Movarounnahr, but it is less common in Khurasan. In short, it is a book that attracts (a person) [3;134].

During the time of Mirzo Ulugbek, fiction literature developed at a high level along with natural sciences in Samarkand and throughout Movarounnahr.

Mirzo Ulug'bek was deeply aware of not only contemporary writers, but also the works of many poets who lived several centuries before his time, and became famous as a great admirer and scholar of poetry. Davlatshakh Samarkandi's work "Tazkirat ush-shuaro" written and completed in 1486 contains some information about this.

It is well known from the sources that "Khamsakhanlik" and "Shahnomakhonlik" became a family tradition in the Timurid family. Ulug'bek's brother Boysung'ur Mirza collected various copies of "Shahnama" and compiled a scientific and critical text. According to Fakhreddin Ali Safi's "Latoif al-tawaif" work, Ulug'bek Mirza also read "Shahnama" in his meetings thus, the meaning of its difficult parts is discussed. Naturally, there were debates and arguments about literature between the princes.

During his trips to other countries, Mirzo Ulug'bek was interested in news about writers and their works, and his contemporaries, who knew this quality, presented art books as gifts.

Davlatshah Samarkandi Ulugbek, who lived in Herat, appreciated the work "Nigoristan", although it is rare in Khorasan, but he has a copy of it, and he cites two stories from it in "Tazkirat ush-shuaro".

Literary critic Ghulam Karimi writes that there are several manuscript copies of the work "Nigoristan" in the treasury of the Institute of Oriental Studies named after Abu Rayhan Beruni.

During the time of Mirzo Ulugbek, literary literature developed mainly in two languages - Turkish and Persian - in Mavarounnahr and Khorasan. Poets such as Lutfi, Atoyi, Sakkoki, Harimi Qalandar wrote in Turkish, poets such as Mir Qasim Anvar, Khoja Ismatullah Bukhari, Bisotiy Samarkandi, Khayoli Bukhari wrote in Persian, and a certain part of their heritage has reached our time. Ulugbek was well acquainted with the works of poets of his time and had direct relations with many of them.

In the first half of the 15th century, the support and encouragement of Mirza Ulugbek as a patron was of great importance in the flourishing of not only natural sciences and architecture, but also fiction and literary studies in Samarkand and Mavarounnahr.

Now, let's talk about the essence of the work "Nigoristan" by Muiniddin Juvaini. We said above that this work is written similar to Saadi Shirazy's great moral work "Gulistan".

Therefore, the main idea and theme of the work is ethics. In this place, his wisdom on the subject of manners, education, knowledge, friendship, virtue and vice in the work is very impressive and potential.

About etiquette:

- They asked the judge: "What kind of person is considered good-natured?" He replied: "The one who abstains from evil is the owner of good behavior" [4:62].
- Anyone who can forgive a sinner is a sign of greatness and great effort.
- The best dress for a man is sweetness. The best dress for a woman is an open face [4:90].

About education and upbringing:

- Don't try to educate a lowly person - it can get worse, but it won't get better. Educate such a person that he will cross himself in the niche of the scorpion that is coming to bite you.
- Don't make mistakes, educate

He does evil to good.

If you take care of scorpions,

He prays to your body with a sigh [4:252].

About knowledge:

➤ Knowledge is a torch that leads to happiness,

Ignorance always leads to death [4:31].

➤ Three categories of people are considered ignorant: if they go to three places, but do not meet a gentle person; does not distinguish between friend and enemy in battle by showing courage over anger; He does not spare his life from the enemy without giving his wealth to his friend during the time of need.

➤ Everything in the world needs intelligence, and intelligence needs experience.

➤ The judge asked, "Who can be called wise?" - they asked. He answered: "a person who knows what he is talking about, who appreciates life, who does not get lost in the pursuit of virtue, who does not follow a career and career, who recognizes decline and difficulties, and who devotes all his efforts to the acquisition of perfection and understanding, can be called a sage".

About friendship:

➤ If you don't have friends, your loved ones are late for them,

If strangers love you, make them your friends [4:62]

➤ You can find what you are looking for,

However, finding a faithful friend is a problem [4:78]

➤ Do not spare your life from your friend, and do not deviate from the circle of justice when dealing with your enemy [5:88-90].

➤ He who looks for a friend without guilt - his friend will be reduced. Whoever punishes his friend for his mistake, his enemies will multiply.

➤ Cruel should be considered a friend as an enemy.

➤ It is better to walk away from a lowly friend than to expect mercy from an enemy.

➤ It is impossible to live without friends, but not everyone is worth friendship [4; 101-107].

➤ Calculation and spending are for dealing, forgiveness and sincerity are for friendship and love.

About virtue:

➤ Extinguishing anger, reducing speech,

A good quality of good people.

Take care of yourself as much as you can.

The zeal of the greedy [2; 85].

➤ An official accumulates wealth, intelligence is a virtue [5; 88-89]

➤ The same attitude towards the good - this opens the way to virtue.

About the disease:

- There are five characteristics of the ignorant: anger; to speak in vain; not to be selfish; excessive boasting; not distinguishing between friends and enemies [5; 87].
- It's a bad habit that everyone has,

Repeat this habit once a day.

The scorpion hits the blind stone,

However, it does not turn to stone! [2; 253].

The following scientific-theoretical conclusions were reached as a result of the study of wisdom in Muiniddin Juvaini's work "Nigoristan":

1. In the XIV-XV centuries, socio-economic life in Movarounnahr began to become somewhat stable, and potential examples of fiction literature were created.
2. In the XIV and XV centuries, rulers such as Mirzo Ulugbek played a decisive role in the spiritual life of Movarounnahr, and works such as "Nigoristan" appeared due to this ideological necessity.
3. As a result of the study of the work "Nigoristan", it can be concluded that the issue of morality has always been in the leading position in the East, and in the process of ideological education, literature has had a significant impact on the worldview of the general public.
4. In our opinion, the work "Nigoristan" sheds light on many areas and problems of the science of ethics.
5. Jami's "Bakhoristan", Koshifi's "Akhlaqi Muhsini", Navoi's "Mahbul ul Qulub" and Juvaini's "Nigoristan", the works of Jami's "Bakhoristan", Koshifi's "Mahbul ul Qulub" and Juvaini's "Nigoristan", which were the culmination of the region's fiction literature in the XIV-XV centuries, served as the ideology of their time and embodied the ideas of humanity. broke it in itself and caused it to spread among the masses.
6. The creation of priceless literary masterpieces such as "Nigoristan" was a reflection of the cultural development of the country, and was the main means of improving the worldview of the masses of the people of all times.
7. The essence of our classical artistic heritage, such as "Nigoristan", is aimed at forming a perfect person with an independent mind and active will.

In the article, we would like to put forward the following practical recommendations regarding future tasks in connection with the work "Nigoristan":

1. In the future, considering that fiction is an important factor in the cultural development of our country, we consider it appropriate to increase the financial resources of the state for the study of this field, to attract foreign investors and entrepreneurs of our country.
2. At a time when the current ideological attacks are intensifying, one of the means of ideological struggle against the existing evils is to study the ideas of goodness, justice, self-awareness and patriotism put forward in the work "Nigoristan" by Muiniddin Juwaini. We believe that it serves as ideological immunity.
3. We propose to create a catalog of "Great educational works" under the Ministry of Higher and Secondary Special Education and make it popular in the educational system.

4. Mavarounnahr is one of the centers of the masterpieces of world literature. In order to study and promote Juvaini's work "Nigoristan" among the masses, we consider it an urgent idea to publish a modern mass edition of it.

Our artistic heritage, created in our motherland for thousands of years, such as "Nigoristan" by Muiniddin Juvaini, gives an idea and understanding about the high potential, strength, creative traditions of our people, and the glorious history of our homeland. Every person living in this holy land feels pride in their heart. As one of the main tasks of the national ideology is to realize identity in the thinking of our compatriots, loyalty to the historical memory, preservation of our sacred values, perfecting the sense of patriotism, artistic heritage and its ideas are one of the important factors in forming a sense of patriotism towards the country in our youth, there is no doubt. Undoubtedly, the immortal artistic and literary heritage, such as "Nigoristan" by Muiniddin Juvaini, remains one of the most important tools of ideological education.

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